# A Loving Invitation UNTO Young and Old,

In *HOLLAND*, and Elſewhere;

To Seek and Love *Almighty God*, and to Prepare in Time for their *Eternal Welfare*.

By *THOMAS CHAULKLEY*,
A Servant of Jeſus Chriſt.

*Seek ye the Lord while he may be found, and call ye upon him while he is near*, Iſa. 55. 6.

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A

LOVING INVITATION

TO

Poverty and Ruin.

LONDON:

# TO THE
# READER.

HAving from my Childhood been a Lover of the Dutch, and that Love being increaſed by Travelling in Holland and Germany, came weightily on my Mind to invite and Perſuade this People, with Others, into whoſe Hands this may come, and eſpecially the Youth) To Love, Serve and Fear the LORD, the ALMIGHTY, the Great JEHOVAH; and that they firſt Seek the Kingdom of God, and his Righteouſneſs, as Chriſt exhorts or commands, Matt. 6. 33. Thoſe Pondrous and Extraordinary Expreſſions, with the large

Promiſe *thereto annexed, are w*
*worth the due Notice, and weigh*
*Conſideration of All, both Youth a*
*Aged: But ſeem to be very apt to t*
*State and Conditions of thoſe that a*
*juſt entring into the Buſineſs a*
*Affairs of the World. Oh! that t*
*Youth had but Faith in the Bleſſ*
Lord, *even* JESUS, *and Own*
*his pure Doctrine, Now in the*
*tender Years, Now, now, in t*
Eccl. 12. 1. *Prime of their Days*; that th
would Remember their Creat
in the Days of their Youth, befo
the Evil Days come: *Oh! that*
*their Bloſſoming and Blooming Spri*
*Time, they might be like to Love*
*Branches, and Growing Trees*
*Righteouſneſs, bearing much Fru*
*much Good Fruit of Piety and V*
*tue; in which, ſaith our holy Lo*
John 15. 8. *Jeſus Chriſt, is* your Heavenly F
ther glorified. *This is the real a*

*hear*

arty Desire of my Soul, for the uth of this and all Generations, Male and Female, yea, both Young d Old, in all Nations throughout e World: The Universal Love of OD flows and overflows in my ul, like a living Stream, at this ime, as also at many others, to All y Fellow-mortals. Oh the great ove of God in Christ Jesus, our eat, holy, and good Father, Lord d Master, is wonderful to Mor- ls! whose Divine Love is Abun- ntly, and also Universally shed a- road to all Nations, through his Eternal Spirit and Grace in the Hearts of the Sons and Daughters f Men, in order to draw, lead and uide Men and Women from Earth o Heaven.

Thus being desirous (according o my measure) to promote Truth nd Righteousness in the Earth;

*also being sensible of the Love, Me*
*cy and Goodness of God, in my ve*
*young and tender Years; I was w*
*ling, for the sake of well-inclin*
*Young Men and Women, to se*
*forth into the World this* Lovi
Invitation: *And am desirous, f*
*the Love I bear to the People of t*
Dutch Nation, *that this might*
*Translated into the* Dutch La
guage; *hoping it may be Benefici*
*to some well-inclined Souls, in ord*
*to stir 'em up to Seek, Serve, a*
*Love* Almighty God. Amen.

So Wisheth, and Heartily Pray
eth, a Friend to, and Love
of all Mankind.

T. C.

# A Loving Invitation TO Young and Old,

## In *Holland*, and Elsewhere, &c.

IT is a thing truly Excellent for Mortals to Love, Serve, and Fear Him that made them, and gave unto all Life and Being: and to begin this Work betimes, is very advantageous to the never-dying Soul. It is so an indispensible Duty, which is incumbent upon every Male and Female; and whoever is found in the Neglect hereof, will certainly have cause dearly to Repent it, before they go hence, and see Man no more; and, which is sadly to be lamented, will be miserable to all Eternity. Which solid Consideration hath often been weighty on my Mind, and could not be clear (as I thought) in the sight of God, without laying of it before Men and Women.

Now, that we may ſo do, conſider, Tru
commands us, Reaſon perſuades us, and E
ample is very powerful and inviting. O
that the Children of Men would be Wiſe
Salvation, and embrace the Love of God
his dear and well-beloved Son, our Lord Je
John 14. 6. Chriſt, who himſelf ſaid, *I am the Way, t Truth, and the Life.* Oh! ſurely here is
Threefold Cord, which is not eaſily broke
God Almighty grant (for Chriſt's ſake) th
by it ſome poor Soul might be drawn to Hi
even now; now, in their tender Years: T
*Day, To Day*, if any will hear the *Voice of t Lord*, Oh! Let them not harden their Heart
for that is provoking to Him that made u
How know we, whether He, who made th
Heavens, will be pleaſed to give us anoth
Hour? How know we, but that after th
Day we may never open our Eyes, till w
open them in Eternity? Oh Eternity, Ete
nity, that Boundleſs Ocean! Who can fatho
thoſe Words, *for Ever and Ever?* What wi
this World, and all its Glories and Vaniti
ſignifie, or avail to poor Souls, when rowlin
from Side to Side on a Dying Bed?

It will therefore be well for both Old an
Young to note this:

*Firſt*, The *Old*, becauſe it's not likely the
ſhould have many Days, according to th
Courſe of Nature, and a common Prover
i. e. *The Young* (may live, and they) *may di but the Old muſt die.*

*Secondly*, The *Young*, becauſe they know no
but they may die to Morrow.

In

In the Great and Notable Day of the Moſt
gh, Oh! then, then, Heavenly Things will
found Serious and Solid Truths, and not
oys and Trifles, nor Indifferent Things;
en He ſhall come as in Flames of Fire, to
nder Vengeance (which is only his) upon
the Workers of Iniquity, and ſhall come
Judge the Secrets of all Men's Hearts, by
t Great Man and Juſt Judge, the Lord Je-
Chriſt.

Wherefore, let me prevail with ſome poor
uls, now in time, to lay the Truth to Heart,
to be found in the Work of God in their
y: That ſo for their Pains here, they may
eive their Penny hereafter; and that En-
ening, that Quickning Anſwer of *Well done*,
y be their Portion, and the Lot (the glo-
us Lot) of their Inheritance: *Come, ye Bleſ-*
; *Well done, good and faithful Servant*; *Enter* Matt. 25.
*into the Joy of thy Lord.* Oh Powerful 21,23,34.
oice, and Heart-raviſhing Sentence! Enough
make one Alive, though Dead; and ex-
eding Joyful, though Sorrowful, even to
eath. Oh! this Divine Favour and Grace,
herewith the moſt High will favour and
ace thoſe that love Him, and faithfully
rve Him, in this Great and Notable Day,
ill far exceed the Favour of Kings and
inces: For thoſe that get the latter, can
ly be Happy (or ſo accounted) in this
orld, which is but Momentary; and thoſe
ho are living and ſenſible Witneſſes of the
rmer, are certainly Happy, even in this
orld (although Men may not ſee it) and

likewiſe

likewiſe everlaſtingly Happy in that W
which is to come. To be ſenſible of G
Grace in the Heart, and to follow the
Teachings of it, is preferable to all Th
here below, it will make one more W
and more Comely, than all outward Lea
ing, Beauty, or Parts whatever. God
mighty grant, I beſeech him, that all
Young Men, our Rich Men, our Wiſe
may only Glory in Him, according to
Language of the Spirit in the Holy Scr
Jer. 9. tures, *Let not the Young or Strong Man g*
23, 24. *in his Youth or Strength, nor the Rich Man in*
*Riches, nor the Wiſe Man in his Wiſdom:*
*he that glories, let him glory in the Lord*; o
this, *That he knows the Lord.* Let the W
of the Age conſider this well; let the Boa
and Diſputer rightly note this, and he'll h
cauſe to bow before Heaven's Majeſty: W
becomes of the Young Man and Young W
man's Strength, and lovely Beauty, wh
their Heads are laid in their cold Grav
What will become of, or of what Serv
will the Riches of the Rich Man be to hi
when he ſhall receive his Summons to
Long Home? May he not then ſay, Oh! th
I had been as Induſtrious to get Heaven, a
Peace with my Maker, as I have been to g
this World? Let all Worldly-minded M
and Women remember the wonderful Exp
Matt. 19. ſtulation of Chriſt Jeſus with the *Rich You*
16, 17, &c. *Man.* This is not to hinder any in the
Outward Concerns: No, no! By how muc
the more a Man is Heavenly-minded, by
muc

h the more he Proſpers the better in his eſt induſtrious Labour and Vocation in World: His Heart may be in Heaven, his Hands may be in his Imploy.

nd as the to Wiſe Man: Pray what will be- e of his great Wit, his acquired Parts, nice and far-fetch'd Arguments and Cri- ſms, when Pale-fac'd Death ſhall look him he Face, and ſtrike his ſharp Arrows into Soul? Then he'll find, that it had been h better for him, that he had *lived* well, ough he had not *talked* ſo much or ſo l: To *talk well*, is good; but to *live well*, uch better: To *talk finely*, and *live badly*, worſe than nothing. The great Maſter- rkman of all drive home this Nail, I beg: that he may drive it to the Head, in Heart of him whoſe Eye ſhall look on by his mighty Hammer, the Hammer of Word, his Heart-breaking, Heart-melting, Heart-piercing Word; according to the ſtrine of the Holy Spirit in the Holy Scrip- es, *Is not my Word as a Fire? Is not my* Jer. 23. *d as a Hammer? Is not my Word as a Sword?* 29. .) to burn, to break, to cut down all ther of Sin: Not to deſtroy Man, but Sin Man. Hear farther the Language of the ly Spirit; *Say not in thine Heart, who ſhall* Deut. 30. *nd up into Heaven, to fetch it down from* 14. *ve? Or who ſhall go down into the Deep, or* Rom. 10. *nd the Seas, to fetch it from thence? But* 7, 8, 9. *at ſaith it? The Word is nigh thee, in thy art, and in thy Mouth, that thou may'ſt hear ſpeak it, and do it.* This was, and is, and ever

ever will be, the Doctrine of the Go
From which People may perceive, that C
Jesus is near to them; near to Save, ne
Deliver, near to Redeem. The Great
vah, the Blessed Jesus, the Holy Divine S
is not only a God afar off; but also a
Psal. 46. 1. near at hand, and a present and sure He
the needful time. Oh blessed be his Nam
ever and ever.

Now I appeal to the Consciences of all
whether they have not, or do not sen
Witness, something of a contrary Natur
Sin and Unrighteousness, to reprove th
and convince them of the Evil of their W
and Doings, perhaps sometimes in the m
of their Vanity, in the Song, in the Da
or in the Game; or sometimes after a
bauch, or for their Pride, either in Mind
in Apparel, or for Over-reaching, or C
tousness: All which (with all manne
Evils) are of the Devil. And the King
Heaven is lifting up his Holy and Right
Spirit as a Standard against it, and aga
him who is the Author of it. Oh! Let
his Convincing Grace take place in thy He
O Mortal Man! For know of a Truth, I
the very Grace of God Almighty, and H
Jesus to thy Soul; for infallible Proof
which (besides the Experience of the Fa
ful) take these two Texts of Holy Script
(the Doctrine of which will stand for ev
notwithstanding all the Opposition of M
John 15. 16. i. e. *I will pray to the Father*, says Christ, *he will send you the Holy Spirit, which shall a*

*you for ever: He shall convince the World* John 16.
*n.* Again, *The Grace of God which brings* 4.
*tion, hath appeared unto all Men; teaching* Tit. 2. 11.
*hat denying Ungodliness and Worldly Lusts, hould live Soberly, Righteously, and Godly in resent World.* Why should the Almighty to Men the Evil of their Ways? Why t he let them run on in their Vanities, out Control? (Oh ye Children of Men!) his meer Grace, and his meer Mercy to precious, dear-bought, and never-dying s of poor Mortal Mankind: For he would none to perish; if any perish, their De- tion is of themselves, but their Help in Lord. Oh! that People would be in- ted and persuaded, through a Loving In- tion, to follow the Lord fully, and do Work faithfully.

Now let me return a little to, and let my drop somewhat concerning that *Three-Cord* above-mentioned. I again humbly of the Lord, the great God, and Father Spirits, and of our dear Lord Jesus, that this be instrumental in his Hand to draw some r seeking travelling Soul, from Earth, to- rds Heaven; the which, if it doth, let the ise alone be given to God, through his ell-beloved Son.

*First* then: As to *Truth*; I would hope few this Generation, who profess Christianity, d to say, *What is Truth?* God Almighty, rist Jesus, the Holy Spirit, is that Infinite ivine Truth, which will endure for ever: d he hath said, *Thou shalt love the Lord thy*

*God*

*God with all thy Heart, with all thy Mind* *Strength.* And indeed He is an Object is thereof Richly Worthy; and this is Law, which is to endure for ever; an which *doeth* and *teacheth* it, is to be ca
Matt. 5. 19. *Great in the Kingdom of God*; and that it m not be forgotten, he wrought it in Stony bles: Which Law, *Jacob*'s Seed broke tranſgreſſed. Wherefore thus ſaid the L
Jer. 31. 33. who ſpoke it by the Prophet, *I will pu Law in their inward Parts, and write it in t Hearts:* Oh! there it's written in large C racters, very Plain and Legible, and eaſie be Read of Mankind. And whereas *Moſes*, Man of God, was an Inſtrument to prom the holy Law outwardly, written on Tab of Stone, among the Children of *Iſrael:* T Great and Glorious Man, *Chriſt Jeſus*, in t Goſpel-Day, is promoting and proclaimi the Power of this Law inwardly Engraven Mens Hearts by God's Finger, throughout whole World: This great Law of Love, which all the Law and the Prophets is co tained, He (*i. e.* Chriſt) not only lived in and declared it to Mortals; but He alſo di in it, and for it, and us alſo, and ſealed his ho glorious *Teſtimony* and *Doctrine* with his mo *precious Blood:* This is He, of whom the Voi
Matt. 17. 5. from the moſt Excellent Glory ſaid, *This is Beloved Son, in whom I am well-pleaſed, hear him.* This is He, of whom the former Law
Deut. 18. 18. giver ſaid, *The Lord your God ſhall raiſe up Prophet from amongſt your Brethren, Him ſh you hear in all things.* This is He who ſai

*I a*

*the Way, the Truth, and the Life.* This John 14.
that ſaid, *He that is with you, ſhall be in* 17.
And again, *I ſtand at the Door and knock,* Revel. 3.
*Man will hear my Voice, and open the* 20.
*I will come in unto him.* Oh! Methinks
Love is wonderful; He not only com-
ds Obedience, but invites to it. Oh!
can be ſo Hard-hearted and ſo Cruel to
and Themſelves alſo, as to ſlight and
ſuch Heavenly Divine Offers of Infinite
Grace and Mercy? *The Spirit and the* Revel. 22.
*ſays, Come; and all that is a thirſt, may* 13.
*and drink freely; and buy Heavenly Milk,* Iſai. 55. 1.
*Rich Wine, without Money,* or any natural
utward *Price.*

*condly,* Touching Reaſon: It is very Rea-
ble, that we ſhould ſerve and love God
ighty, in this ſpace of time that we have
in this World, and work the Works of
and Virtue; for, and becauſe, there is
Peace therein: Here none can make a-
, but the Soul is calm and quiet, as be-
anchor'd in a ſafe Harbour. Here no
can take hold of us. If any ſhould ima-
, that there is no future Rewards or Pu-
ments, which no Mortal can do without
hing, or Self-condemnation, as I conceive:
a Life of Holineſs is a much better Life,
for the Body, for it's Health, and moſt
t Repoſe, and Pleaſure that's ſolid, and
flaſhy, and its outward Tranquility in
y reſpect; I appeal to the Reaſoning, I
almoſt ſaid Unreaſonable Wits of the
, nay, the very Atheiſts themſelves, whe-
ther

ther the above be not a great and und
able Truth: Beſides, all true Men and
men, in practiſing as above, have a Li
Hope and Faith, through and in Chriſt,
Glorious Reſt to Eternity; which is
Reaſonable to Believe, ſince undeniably C
wrought ſuch wonderful Works, and mi
Miracles, which before were never wro
by Man on Earth: So that thoſe muſt n
be Self-condemned too, that believe no
Him, his Works and Grace. There is
Writ nor Wit in the whole World, that
can, or ever will be able to make void
lay waſte the great, mighty, and miracu
Works of Truth, which were done by
Bleſſed Jeſus. *Moſes* was a mighty Ma
God, and highly Favoured, and greatly
loved of Him, and did many mighty Wo
yet *Chriſt* exceeded him, as alſo did his
penſation. *Moſes* went through the S
*Chriſt* went upon the Sea. *Moſes* prayed
Bread from Heaven, and it was given in A
Matt. 15. 36. dance: *Chriſt*, with a few ſmall Fiſhes,
Seven Loaves, fed many Thouſands; w
were Unreaſonable to expect, but from
Finger of God, or a Divine Hand. *M*
prayed for Water for the People: *C*
John 2. made Wine, and admirable Wine too,
of Water. *Moſes* preach'd the Law
Judgment to *Iſrael* only: But ſweet *Jeſus*
preach'd Grace, Mercy, Peace and Truth,
only to *Iſrael*, but alſo to all the Wo
through Divine Faith in God by Chriſt
and through Repentance, and the Work

Spirit. Oh! is not here Reaſon and Truth ading with, and perſuading poor Creatures, Love, Serve and Follow, Reverence and r their *Creator*.

Whether the above Matter be pleaſant ws to our Sprightly Youths, I'll not de- mine; but I am poſitive, they'll find it th one Day: And let me tell them, their erience, without Repentance, will coſt n dear.

Tis like ſome ſuch Doctrine as this might er pleaſe the Sparks of the Age, and the y Young Men and Maidens up and down he World, *viz. Rejoyce, O young Man,* and Eccl. 11. g Woman, *in thy Youth, and let thy Heart* 9. *thee in the Days of thy Youth; follow the of thy Heart, and the Sight of thine Eyes:* (Oh this great BUT!) Let them Re- ber, *that for all theſe things God will them to Judgment.* They muſt ſurely e to Judgment: They'll have it Inward- nd Secretly in their Hearts, here in this rld, (notwithſtanding they may endea- r to hide it from Men; but they cannot it from Heaven, from the All-ſeeing, rt-piercing Eye of the Holy One: He *inhabits Eternity, whoſe Dwelling is in the ; and whoſe Eye goes through the Earth, lding the Evil and the Good:*) Likewiſe will have Condemnation without End. let the Youth and Aged ſeriouſly con- of it!

arther, The great and heavy Judgments have fallen upon Wicked and Ungodly

Men, and being foretold by the Meſſeng
of Heaven, and coming to paſs according
their Sayings, *viz.* The Flood of Wat
which deſtroyed the Old World, (which
very *Indians* in *America* have a notable
tion of, handed down to 'em by the Tr
tion of their Fathers to this Day.) As
ſo the Deſtruction of the Land, and Inh
tants of *Sodom* and *Gomorrah*: And the Th
ſands of Thouſands that have been deſtro
in Battles and Fights; which will ſtill
and continue to the World's End, unleſs P
ple come into the Love of God, which
teach them to *love one another*; and into
Faith and Doctrine of the Prince of Pe
Matt. 7. 12. which is *to do unto all Men, as we would*
*them do unto us*, and to *do Good for E*
which to be ſure is not to deſtroy.

Likewiſe the Deſtruction of *Jeruſalem*,
Scattering of the *Jews*, the Seed of Fait
*Abraham*; and divers diſmal and terr
Earthquakes, which have happen'd in t
latter Ages of the World; ſome of
dreadful Ruines of which, mine Eyes h
ſeen in my Travels. Surely there is m
Reaſon to walk in Reverence, and holy F
before the great Lord of all: Him who m
the Heavens and the Earth, the Seas and
Fountains of Water, and hath given Life
Breath to all that move therein, and can t
it from them at his pleaſure, in the twi
ling of an Eye.

Oh! Happy is that Empire, Kingdo
State, or Province; Emperor, King, or
verno

nour; Family, or particular Perſon; oſe Inhabitants live and dwell in the y Fear of God, and in the Self-denying e of Jeſus: No greater Happineſs or Feli-, than to be one of theſe. Oh! let my l dwell here, and be in Unity and Fellow- with all ſuch for ever.

Now, as to the *Third* and *Laſt Part* of the veſaid *Threefold* Argument, viz. *Example*; ich, as the Proverb ſays, is above *Precept*. od Example is very Taking with many, oft happens to be very Affecting to the nger ſort more particularly: For they k out much at others, and take great no- of the Words and Conduct of their El- s and Superiours. Good *Jacob* was a good Gen. 27, &c.
mple to his great Family: He was a pi- affectionate Father, a loving Husband, a hful Servant, and an obedient Son: The lory of his Life and Travels in Holy Scrip- is melting: Oh! how he ſought God imes! How Humble, how Lowly, as well Lovely, doth he behave himſelf in his Pil- mage! His Father and Mother call'd him, bid him Go; he does it, without any plies to the contrary; not like ſome of the th of the Age. And on his Way, being ighted, he lays himſelf down, his Pillow hard, but his Bed large, and the Heavens his Curtain; his Sleep was ſweet, and Dream precious: (Oh! the very Thoughts it affects me at this interim! I praiſe God it, through Chriſt:) In which Sleep he ſees *els*; and when he awakes, he ſays, *Surely*

*this is none other than the Houſe of God, and* [illegible], and
*Gate of Heaven.* Now he makes the Con[illegible]y'd to
tions of his Covenant with his Maker, wh[illegible] was
(as to outward things) was as ſmall as [illegible]ily fr
could be, *viz. Bread to eat*, and *Raiment to* [illegible]s them
*on*, and the *Preſence of his Maker*, with [illegible] God.
*Bleſſing.* This was now when he was ab[illegible]ld be
to Set up for himſelf in the World. [illegible] God,
Mind was not high, neither ſought he a[illegible] their
Great Things; notwithſtanding which, [illegible] Thing
Almighty gave him in Abundance. So [illegible]h Car
wards he went, and comes to *Laban*, and [illegible] Other
came his Servant. I could wiſh that all Yo[illegible]eed of
People, that are Servants, would follow [illegible]s not
Steps in Faithfulneſs; then might they [illegible] Life,
Bleſſing to their Maſters, as he was to [illegible]ting fo
I ever obſerved in my Travels, (having T[illegible]ible of
velled much in divers Nations, and made [illegible] his S
ny Obſervations in my Travels; and I h[illegible]k exa
ever taken notice) that Almighty God h[illegible]ndition
greatly Bleſſed obedient induſtrious Chil[illegible]y Scri
and Servants: Which Obſervation, I ho[illegible]cting
will be of good Uſe to the World, if [illegible] left b
conſider'd. And on the other hand, I h[illegible]riarchs
taken notice of the contrary, and have [illegible], who
fectly underſtood, that God's Hand hath [illegible] been
manifeſtly againſt thoſe that have been [illegible]ps of
obedient, and Ill-natured, and Idle; wh[illegible]*ob*: F
may be a uſeful Caution to all. Now [illegible]le Me
Lord bleſſed the good Service, and fait[illegible] *Joſhu*
Induſtry of this his Servant with great[illegible]*iah* an
creaſe; as alſo his many Children, for wh[illegible] *Sun o*
he was concerned as a tender Father, eve[illegible] Dege
the very laſt: He took care of them in[illegible], and

, and (like a Pious and Godly Father)
y'd to the Lord for their Preſervation;
was zealouſly concerned to cleanſe his
nily from Superſtition and Idolatry; and
s them to go up to *Bethel*, or the Houſe
God. Oh! that all Heads of Families
ld be concern'd for their Poſterity, and
God, and the Things of his Kingdom,
their Children and Servants, more than
Things of this World; there being too
ch Care for the One, and too little for
Other, generally ſpeaking: So that there
eed of this Caution. Now this good Man
not only concerned for his Family in
Life, but even at his Death alſo: For he,
ting for the Salvation of God, and being
ible of it, very livingly and ſenſibly Bleſ-
his Seed, and was opened in Faith to
k exactly to each of their States and
ditions. I refer to the Hiſtory of it in
y Scripture, the which I believe will be
ting to pious Minds. Oh what a Race
left behind! All his Twelve Sons were
riarchs, and great Fathers of many Peo-
, who were highly Favoured of God, and
been to this Day, had they walk'd in the
ps of their Fathers *Abraham*, *Iſaac* and
*ob*: From whom came many valiant and
ble Men, of and for God; as *Joſeph*, *Mo-*
*Joſhua*, *Samuel*, *David*, *Solomon*, *Joſiah*,
*ah* and *Eliſha*; alſo the holy Bleſſed *Star*,
*Sun of Righteouſneſs*, holy JESUS, whom
Degenerate Off-ſpring of Good Old *Iſrael*
, and hanged on a Tree: Alſo the holy

Apoſtles,

Apoſtles, were great Examples of Virtu
Alſo the bleſſed Martyrs, and many mod
good Men might be brought in for invit
Examples, to ſtir up the Minds of Men a
Women, to Serve, Love, and Follow t
Lord, and to Believe in Him, and in his d
Son, and in the Appearance of his Gra
working in the Soul, in order to the Co
vincing and Converting of it.

Now to be particular in all the abo
Inſtances, would ſwell this far beyond wh
is intended; and conſidering the many a
large Volumes that are in the World; whi
the Poor have but little Benefit of, for ſev
ral Reaſons: Firſt, for want of Time; a
perhaps for want of Money, to reach t
Price; or want of both, *&c.* And alſo b
ing ſenſible, that much Matter is often co
tained in few Words: Though a large Do
opened before me; yet for the above, a
other Reaſons, am willing to Conclude, a
Recommend the *Work*, with the *Reader*,
the Grace of God, in and through his de
Son Chriſt Jeſus, our great Example: T
whom with the Father, through the Divi
Spirit, be Glory for ever.

*T.* C

POST

# POSTSCRIPT.

*IT is hoped that well-inclined and ſober People, as they find any Benefit in or by the Peruſal, Reading of theſe Lines, will be ſo Charitable their Poor Neighbours, as to diſperſe the ſame ngſt them, the Price being but ſmall: Which, one in that Love and univerſal Good-will, in ich they were penn'd, I hope, and do believe, not any ſuch will go without their Reward, ſo doing, from the Father of Spirits.*

FINIS.

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